HEADING TOWARD HOME

There Will Only Be Tears of Joy and Not of Sorrow in the Welcome

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Three, by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Psalm civ., 26, "There go the ships."

I always feel sorry for one who has not been lullabied to sleep by the low moaning song of the sea. Fenimore Cooper loved to write about the mountains and woods and streams and waterfalls and rivers, to whose deer licks the fawns and the does came down to drink. But there is a beauty, too, in the sand dunes and the seabeach and the broad expanse of the mighty deep which we can love also.

Sometimes the sea becomes as wrathful as the wild beasts in the Spanish arena, stung with sharp darts, before which the attendants wave the red garments. It rears. It plunges. It lashes itself into fury until at last it is crimsoned with its own blood. The blazing phosphorescences make it look like the river Nile struck with the Mosaic rod in the famous Egyptian plague. The seashore a monotonous place to pass the summer? It is uninteresting only to those whose love of nature is so undeveloped that they cannot understand the language of the sea.

THE HUMAN SHIP.

But, after all, one of the most absorbing diversions of the summer tourists living by the seashore is to watch the passing of the ships. For over a quarter of a century my privilege was to spend every summer by the Atlantic coast. My fathers country home was near the end of Long Island, at a small town called East Hampton. There, upon the sand dunes, I used to lie hour after hour watching the great steamers and the sailing craft heading toward New York Narrows or starting upon their long trips to the distant harbors of the world. I used to watch them just as the psalmist did when he cried out in the words of my text, "There go the ships." How like those voyages are, with their unknown incidents, their calms and their storms, their successes and, alas, their wrecks, to human lives! Who can tell as he looks at an infant calmly sleeping in its cradle whether the voyage of its life will be like the ship skillfully steered safe into harbor or like the ship carelessly navigated that strikes the sunken rock or by collission with another ship is shattered and sunk into the depths of the sea? Let us see this morning what those points of resemblance are—what kind of a ship each human being ought to be, what kind of a cargo he is carrying and toward what kind of a port he should be heading. The ships! The ships! There go the ships! There go the ships! There go the ships!

A VALUABLE CARGO.

Each human vessel always carries a very valuable cargo. Have you stopped to consider why a great Cunard or White Star transatlantic steamer spends as much time by her dock as in traveling the high seas? 'Tis true some of thas time must be given to cleaning up the ship, but most of it is spent in loading and unloading cargoes. The massive walls of a building rest upon deep foundations. The huge masts and upper decks of a great steamer must have a deep hull. This hull must be filled with ballast, or else the ship would soon topple over. This ballast is composed of boxes filled with merchandise or hundreds of bags of mail, or steel from Birmingham works and linens from the Irish mills, silks from France and wines from Italy, art treasures as well as expensive furniture and clothes.

Then food must be provided for the passengers and the crew and huge cargoes of coal to keep the engines in motion. One is amazed at the thousands of tons of coal which a ship like the Kaiser Wilhelm II. carries at the beginning of its passage across the Atlantic. The great stomachs of the furnaces seem to be insatiable. Their hunger is never satisfied. Relays of dust begrimed stokers are shoveling the coal day in and day out. But what about the enormous mass of food which must be provided for the hungry human passengers and crew? Those who live above and below a great ship's deck are not to be numbered by the scores, but by the hundreds. On the last voyage I made from England there were nearly 2,000 human beings aboard. Then there may be millions of dollars' worth of ballion aboard. The clearing houses of the two continents are continually adjusting claims. Money from America going to Europe. Gold and silver from Europe coming to America. The average steamer plying the Atlantic is not to be despised. Its successful voyage means life to hundreds. Its destruction may mean death alike to passengers and crew and destruction to all the freight.

SAFEGUARDS OF THE VOYAGE.

Does not each human craft carry a valuable cargo? What about the money which is intrusted to a man's care? If the cashier of a bank absconds and the bank has to close its door who suffers? Is it not the poor widow and orphan, the old man who has trustfully placed in the bank the savings of a lifetime so that he can have something in his old age and money enough to buy him a casket and a grave when he is dead? What happens when a human craft founders and sinks into the great sea of sin? Does it not nearly always destroy many human lives which are dependent upon its existence? What became of nearly all the ships' crews and passengers which were sunken at sea?? Oh, I know lifeboats and life preservers are provided by law on every boat to guard against accidents. But, as a rule, they do but little good. By the time the hurricane has completed its work the lifeboats are splintered, and by the time the tornado of sin has wrecked a human craft it not only destroys a father and a husband, but also all those whose existences are dependent upon his life. One of the bravest scenes ever witnessed was that in Samoa harbor, when a few years ago the famous cyclone destroyed many lives. When an English man-of-war was able to get up enough steam to head out to sea, the American sailors of a sinking ship began to cheer their English cousins. It was a brave cheer. When those sailors cheered they knew they were on a sinking ship, and therefore most of them would be drowned. Let us, as human crafts, beware how we allow ourselves to sink into the sea of sin and destroy those loved ones who are standing upon our upper decks.

THE SIGNAL OF DISTRESS.

The human vessels should be willing to stop and help those sister crafts which are lifting their signals of distress. Why? Because distress and need give a man an inalienable claim on the help of his brother. Nowhere is that claim recognized so surely and so promptly as on the high seas. A sailor on the ocean will never turn a deaf ear to a booming gun or shut his eyes to an inverted flag ot to a white handkerchief or cloth fluttering over a raft or a derelict. No sooner does the lookout cry, "Ship on starboard bow, and I believe it a wreck!" than the captain and the mates and the boatswains and the common sailors will turn their anxious faces toward the black object floating upon the edge of the horizon. If there should be but one human being aboard that doomed craft, five, ten, fifteen—aye, I believe practically all the members of the crew will be willing to risk their lives to save that one life. I never yet read of a ship upon the highways of the sea that would not go, if possible, to rescue the crew of a sinking ship. I never yet heard of any sea captain compelling his sailors to go to the rescue. All that the mates have to do under such conditions is to call for volunteers and every lifeboat will be manned and every oar held in a firm grip.

Oh, my dear friends, why is not a human being upon the land ready to answer signals of distress raised by his fallen brethren, as the sailors upon the sea try to help those who are in distress? Do not the whirlwinds of disaster shriek and howl and sweep up the streets of a great city as well as among the archipelagoes of a Mediterranean? When, some years ago, a dark, funnel shaped cloud swiftly approached St. Louis and in an instant broke and destroyed whole streets and buried many a corpse under the debris, did it wreck any more lives than do the cyclones of sin which are daily destroying the hundreds and thousands of young men and women? Every city has its two sides—its light side and dark side; its pure side and its morally diseased side; its Christian side and its infernal side; its happy side and its despairful side. Shall we who profess to love God and are living in health and strength have nothing to do with those who are flying the signals of distress?

LONE NAVIGATOR'S FRIEND.

Similarly, in reference to its solitariness. When we start out we have plenty of friends. But if we come to do right, if we are set in our purpose to follow the course which Christ has laid out for us, we shall find that our friends will often leave us, one by one. We shall be as for many years Christopher Columbus was alone in his attempts to prove the circumnavigation of the globe; as William Harvey, the celebrated London physician, physiologist and anatomist, was alone in believing the circulation of the blood; as George Whitefield was alone, when, as a pulpiteer, he was looked upon as a mountebank and an ecclesiastical clown; as Paul was alone when he had to flee for his life over the Damascus wall, and as Jesus Christ was alone when scoffed and spit upon, he was hurried up the rocky heights where he was to be crucified between two thieves.

Similar in reference to the head winds and side currents which have to be fought against. It would not be so bad if in the voyage of life the human vessel had to make its journey alone, and that was all. But no sooner do our friends begin to leave our sides than the hurricanes of abuse and the undercurrents of slander begin to work against us. When a noted reformer at the end of his life was given a great popular demonstration of approval and presented with a beautiful gold watch he stood looking at it with embarrassment. Then he said, with a smile, "Friends, if it had been a brickbat or a bad egg hurled at me I would know what to do, but this beautiful watch in my hand absolutely takes away my breath." Ah, my Christian brethren, with such loneliness which must be endured and with such hurricanes of abuse which must be fought against, no human craft trying to follow the right course is safe unless Jesus Christ, as the divine captain, is guiding it and treading upon its quarter deck. No human ship can ever be sailed safely over the troubled sea of time into a harbor of a blessed eternity unless it has the magnetic needle of the cross for a compass and the great harbor of peace for its destination. Do you wonder that I declared every human vessel should be under the dominion of Jesus Christ?

END OF THE VOYAGE.

Thus, my dear friends, as voyagers upon the great sea of life, to-day I greet you. I signal you with the warmest feelings of Christian joy stirring my heart. I feel that it is due to the providence of God that we have been brought together for a Christian purpose. The sea of life is so wide that many of us only meet each other this once before we sail into the harbor of peace. When a vessel becomes a wreck and floats about the seas as a derelict it sometimes takes months and even years for it to be found and destroyed. It may take all that time, no matter how many ships may be hunting for it. Therefore, what I am to say to you I must say quickly. Human vessels voyaging over the sea of life never allow any sinful current to turn your prow from your Christly destination. Never allow your reckoning to be made from any star but that which once gleamed over the Bethlehem manger. And never feel, Christian voyager, that the storm of persecution will founde you if you have Christ in the hinder part of the ship. Christian voyager, if we should never meet again this side of the harbor of peace, I send you my Christian salutation and love—"Hail and farewell!"

THE S. S. LESSON.

INTERNATIONAL LESSON, AUG. 9.

Text of the Lesson, I. Sam. xvii., 38-49. Golden Text, Rom. viii., 31.

38, 39. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him.

After Samuel anointed him in the midst of his brethren he seemed to have returned to his home and to his father's flocks until Saul, being troubled with an evil spirit and needing some one to comfort him and hearing of David's skill with the harp, sent for him and found him so acceptable that he made him his armor bearer (xvi. 13-23). After this he returned from Saul, again to feed his father's sheep at Bethlehem (xvii., 15). The Philistines gathered against Israel under their champion Goliath, who challenged Israel to send a man to fight with him, and he defied them to do so, so Saul and all Israel were dismayed and greatly afraid. They rejected the Lord and chose a man for a king, a great man physically, and now this is what comes of it. When the people of God adopt the world's ways, the world can always produce stronger and greater flesh and blood methods. David, having his three oldest brothers in Saul's army, is sent by Jesse with some good things from home for the absent sons and to see how they fared. Seeing the situation, he makes inquiry and is deeply stirred to behold an uncircumcised Philistine defying the armies of the living God. Being brought into the presence of Saul he offers to fight Goliath, assured that the Lord who delivered him from the lion and the bear would give him victory. Saul, consenting, arms David with his armor; but, being to him something untried, he puts it from him, for in the Lord's service and battles we can use only what we have proved.

40. And he took his staff in his hand and chose him five smooth stones out of the brook. * * * * And his sling was in his hand, and he drew near to the Philistine.

He knew God, but not man's devices. He was not a warrior, but simply a shepherd, and he goes as such, under no false appearance. He had proved his sling and stones and the God of Israel, whose glory he sought and on whom he relied. The Bible river is full of stones, precious promises and assurances, each of which, held firmly and told forth in the power of the Spirit, is capable of killing any giant of unbelief or fear or proud defiance. David's sling and stones, like Moses' rod or Gideon's torches and trumpets, were in the eyes of reason or common sense perfectly ridiculous instruments to accomplish the end in view. God's way and His thoughts are always unlike ours and as far above them as heaven is above the earth, yet they often seem foolish and childlike to human reason (Isa. lv., 8, 9; I. Cor. ii., 14).

41-44. And the Philistine said unto David, Am I a dog that thou comest to me with staves? And the Philistine cursed David by his gods.

Contrast these two men representing God and the devil—David, a youth in shepherd's dress, unattended, with staff and sling and stones; Goliath, at least nine feet high, with at least 150 pounds of coat of mail, a spear like a weaver's beam with an iron head, and an attendant bearing a shield. But the giant comes strong in the pride of his own strength, while David comes strong in the Lord and in the power of His might.

45, 46. I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied, * * * that all the earth may know that there is a God in Israel.

David was the messenger, the representative of the God of Israel, seeking no fame or honor for himself, but only that God might be known and glorified before Israel and the Philistines. Had there been in David's heart any thought of himself or desire for his own honor he could not have gone forward with such confidence. When we go in the name of the Lord, it is never a question of what we can or cannot do, but simply of what He can do, and His word to us is "Believest thou that I am able to do this?"

47. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's, and He will give you into our hands.

See how David is nothing and God is everything. Consider Paul's great words, "Not I, but Christ," "Not I, but the grace of God" (Gal. ii, 20; I Cor. xv. 10). Concerning the Lord fighting for His people and the battle being His see Ex. xiv, 13, 14; Deut. I, 30; Josh. x, 14; II Chron. xx, 17, 29, etc. Consider the deliverance from Egypt, the Red sea, the Jordan, Jericho, and let us never think that the work is ours nor question God's power.

48-50. So David prevailed over the Philistine with a sling and with a stone and smote the Phillistine and slew him.

What a moment of intense interest it was to the thousands of both armies as their champions drew near to each other, Goliath in all the might and majesty of his great frame and impious heart, and the shepherd lad, the very picture of helplessness! How the interest would deepen as David started to run toward his enemy and with unerring aim and superhuman power sends the stone from his sling into the enemy's forehead, felling him to the earth! The living God of Israel did it, and David was the happy instrument used by God because his aim was to magnify Jehovah. As this great defier of God lost his head by his own sword, so we read concerning his master, the devil, and the Son of David that through death Christ will destroy him who has the power of death (Heb. 1, 14).

HOW BOYS RECEIVE NAMES

CRUEL CUSTOMS AMONG THE ZUNIS OF MEXICO.

Prickly Shrub Laid on Small Backs But Not a Cry Was Heard.

Curious people are the Zunis, living in a village, or "pueblo," in New Mexico, and one of the most curious of their customs is that of naming their children. Until he arrives at the age of four years, the little Zuni boy is known as "baby boy," "little boy," "older boy," etc., after which he receives a name which he carries for the rest of his life. The naming of Zuni children occurs once in four years, and is a season of great festivity, the ceremonies lasting several days.

Men with masks go from house to house asking if there are any unnamed boys there. These men are supposed to represent the heathen gods of the Zunis. There are six of them who represent the cardinal points of the compass, north, south, east and west, and the heavens and the earth. The Zunis live in houses of stone or adobe (baked clay) and in the village are six sacred houses called kivas. The entrance to a kiva is through a trap-door in the roof.

After spending a week in various ceremonies in the kivas, one of the actors in this strange performance takes a

STUFFED RABBIT SKIN

in his hand and pokes his head up through the trap-door of the kiva of the north. The rabbit has a hollow reed through its body and the performer calls out through it:—

"Your little grandfather is hungry; bring him some stewed meat."

Then one of the actors, who calls himself the Ko-ye-me-shi, goes to the houses of each of the little boys who are to be initiated and gives to each one a name. In return the parents give the Ko-ye-me-shi food, which he carries back to the kiva. After eating some of the actors rush out into the village with bunches of a prickly shrub called Spanish bayonet, in their hands, and people who desire to raise good crops that year ask to be whipped with it on their bare backs. All the actors, it must be remembered, wear masks, and the children think they are spirits, and are afraid, though they try not to show it.

In the evening the priest of the sun (for the Zunis are sun worshippers) goes to the plaza or public square, and sprinkles there a line of sacred meal. The men who are to act as godfathers of the boys to be initiated then take their little charges on their backs, holding them there by blankets, which they draw tightly around them. They walk along the lines while all the actors, with bunches of Spanish bayonet in their hands, take a whack at

THE LITTLE FELLOWS.

This hurts unmercifully, but it is seldom that a boy shows any signs of the suffering he endures. All Indian children are taught that, no matter how badly they are hurt, they must not show it. In spite of themselves tears will flow from the eyes of the boys as they are whipped along the line, but they never flinch or cry out.

The godfather then takes his boy to the kiva of the north, where the priest of the great fire order asks him, "Who is your Kokko?" The man gives the boy's name and the priest replies, "Choose your plume." The godfather takes a feather from a pile of them which has been prepared and stitches it in his boy's scalplock. Then he carries him back to the plaza, where the little fellow undergoes a second whipping.

He clasps his godfather's knees as hard as he can and the blanket is drawn tight around him, while the blows of the Spanish bayonet are laid on good and hard by four players, who take care that there is nothing except a single blanket covering the boy's bare skin. This is to see that the godfather, in pity for the boy, does not slip in a piece of leather under the blanket to save the little brown back from the force of the blows.

The world owes every man a living, and is never slack in paying it to a good collector.

FOR THE HOME

Recipes for the Kitchen, Hygiene and Other Notes for the Housekeeper.

GRANDMA'S SCRAP-BOOK.

Closets and Pantries.—All closets after being thoroughly cleaned should have a small tray of quick lime placed where it cannot be upset. This will absorb moisture and keep the air pure. Renew frequently.

Whitewash—A whitewash that is good for cellar walls and will not rub off is made by taking a half pailful of lime mixed with water ready to put on the wall; then mix one-quarter pint of flour with a little cold water, pour on it enough boiling water to thicken it, and add it while hot to the lime. Stir well and it is ready for use. Whitewash for outside use may be made by slaking half a bushel of lime in a barrel, add one pound of common salt, half a pound of sulphate of zinc and a gallon of sweet milk.

Furniture Polish—Dissolve four ounces orange shellac in one quart of ninety-five per cent alcohol to this add one quart of linseed oil and one pint of turpentine; when thoroughly mixed add four ounces of sulphuric ether and four ounces of aqua ammonia. Apply with a cloth or sponge, and rub the surface until the polish appears.

Furniture—To remove marks from varnished furniture wet a sponge in common alcohol camphor and rub lightly. Polish with a clean cloth on which a very little kerosene has been put.

To remove white stains provide three pieces of flannel. Dip the first one in linseed oil and rub well; wet the second with alcohol and apply to oily surface, then quickly polish with third cloth.

Milk and Coffee Stains—It is very difficult to remove these stains from light-colored or finely finished materials. If stained material is woolen or mixed goods, moisten with mixture of one part glycerine, nine parts water, and one part aqua ammonia. Apply with brush and allow to remain half a day, renewing the moistening occasionally. Then rub with a clean cloth and press stained pieces between cloth. If material is silk use five parts glycerine, five parts water, one-fourth part ammonia. Allow to remain six hours, then remove remaining dry substance by means of a knife, rub with clean cloth, brush with clean water and press between cloths. To restore finish brush the silk lightly with a thin solution of gum arabic, dry and press carefully.

Grass Stains—Wash in clean cold soft water without soap before garment is otherwise wet.

Mildew—To remove mildew stains from cotton, dissolve two ounces of chloride of lime in one quart of boiling water; add three quarts of cold water. Strain carefully so as no lumps of lime will remain. Soak mildewed spots in this liquid for six hours, and thoroughly rinse in clean water. Mildew may sometimes be removed from linen by wetting spots, rubbing on chalk and exposing material to the sun. Diluted hartshorn will take spots out of woolen materials.

Paint Stains—Paint may often be removed from the most delicate fabrics by patient rubbing with chloroform.

Cleaning Preparation—A mixture that is excellent for cleaning black cashmere and other woolen dress goods, coats and even felt hats, is made as follows: Dissolve one ounce gum camphor and one ounce borax in one quart boiling water. When cool add one quart of alcohol put in a bottle and keep well corked. Before using shake well, apply with a sponge.

Another preparation that can be used upon the most delicate materials and will not affect any color is made by taking one part ether and one part chloroform. This must be kept tightly corked.

Headache—A mixture of ice and salt, in proportion of one to one, half, tied up in a linen cloth and held to the head, will often give relief. For sick headache take a glass two-thirds full of finely-shaved ice, the juice of one lemon and a teaspoonful of sugar. This mixture, eaten slowly, will allay feverish thirst and quiet the disturbed stomach.

Bilious headache may often be relieved by drinking two teaspoonfuls of finely-powdered charcoal dissolved in half a glass of water. A seidlitz powder should be taken one hour later.

DELICIOUS SOUPS.

Cream of Tomato Soup.—Add one slice of onion, a sprig of parsley, one stalk of celery, a bit of mace as large as a clove, one-quarter level teaspoon of salt to two cups of stewed or canned tomatoes. Simmer ten minutes. Scald four cups of milk in double boiler and thicken with three level tablespoons of butter and flour together. Cook until creamy. Strain the seeds and the seasonings from the tomato, add one level teaspoon of sugar, a saltspoon of soda, stir well, add the thickened milk and serve at once. Like all tomato soups to which milk is added, the tomato and milk must not be mixed until the soup is ready to serve, as it is liable to curdle.

Carrot Soup.—Wash young carrots, scrape and cook in boiling water until tender. Press through a ricer and to two cups of the carrot add four cups of milk and set on the range. Thicken with two level teaspoons each of flour and butter and cook until creamy. Season with salt, onion juice and one-half saltspoon of pepper. Add the beaten yolk of one egg and pour into the tureen as soon as the egg is cooked. Sprinkle with a little finely chopped parsley. Instead of onion juice the flavoring may be obtained by heating half an onion sliced in the milk.

Black Bean Soup.—Soak two cups black beans in cold water overnight. Fry one-third pound of salt pork cut in slices, add a sliced onion and brown, and stir in half a pound of round steak cut in small pieces. Add the beans and five quarts of cold water. Cook slowly two and one-half hours add a small carrot sliced and four cloves and cook another hour. Strain and turn to the kettle to heat. Slice a hard boiled egg and one-quarter a lemon in thin slices and put in the soup tureen, pour the hot soup over and serve.

A SERIOUS MATTER.

A young farmer's wife says regarding washing dishes the greatest bother and trouble is fixing the baby's bib for her two little children to go to school every morning. She asks if I can suggest anything new. I reply, my dear young mother, that is a serious matter. Just take home to yourself and think how you would like some one to fix for them a wholesome, appetizing fare every morning and enjoy it of cold days is to recuperate, invigorate the body if they happen to be tired. The child may be seen there with a bunch unable to [illegible] when some [illegible] would offer to [illegible] or a little [illegible] nice luncheon [illegible] we consider [illegible] and their [illegible] to be governed by them [illegible] much [illegible] good seat for [illegible] be of the best [illegible] kind. You [illegible] cream and milk [illegible] Then [illegible] of home [illegible] meat [illegible] ten cents [illegible] of jelly and [illegible] A cup of [illegible] of sponge [illegible] good. [illegible] desirable [illegible] attractive [illegible] napkin [illegible] week with [illegible] and [illegible] take [illegible] one cent [illegible] under any circumstances [illegible] hence [illegible]

THAT BLUSH.

"Do you see the [illegible]?" asked a [illegible] swarthy individual [illegible]

"Well, he [illegible] I shave here and [illegible] a week regularly [illegible] cutter, and the [illegible] embedded in the [illegible] it is like drawing a razor [illegible] side of a stone [illegible] best instruments [illegible] but they are [illegible] and a dull razor is [illegible] his beard is removed [illegible] one upon whom I [illegible] I am glad to say that [illegible] stonecutter who gives me his patronage. I [illegible] is that he doesn't wince when the razor strikes a section of stone imbedded in his face and [illegible] off, but it is probably because his skin is so hardened that he is [illegible] to ill effects."

HE WON HER.

"[illegible] has promised to marry you? Did she accept you right [illegible]?"

"No. I had to propose to her twice."

"Two times! Gracious! [illegible] persevering! What did she say the first time?"

"She said if there wasn't another man in the world she wouldn't marry me."

"That was pretty strong. What did you say the second time?"

"She said she liked me pretty well, but she couldn't think of [illegible] she might see someone else [illegible] after."

"[illegible]! And the third time?"

"The third time she asked me I told her to tease the life out of her [illegible] ha! ha! And the fourth time [illegible]."

"Oh! the fourth time she said if I would upon it she supposes she would have to say yes."

SUBMARINE BOAT.

A very ingenious invention of Signor Pino, an engineer, [illegible] promise to be of great importance in the work of salvage. One of these a boat for examining the bottom of the sea, has been tested by Signor Pino before the Italian authorities, with the greatest success in the Gulf of Genoa. The diver descended in his boat to a depth of 292 ft. and ascended in 5 minutes with a small treasure which had been sunk there. Divers work at a greater depth than 40 metres (about 100 ft.) feel the great pressure of the water which at forty metres is about 60 lbs. to the square inch, but the invention of Signor Pino can withstand the pressure, and consequently can go to any depth.

LAND MADE TO SEE.

A discovery of which there are few details to hand is announced from Spain. A professor appears to have invented an apparatus by which he says the blind will see, and not only those who have lost their vision in middle life, but even those who were born blind, will be able to see under certain stated conditions. With this apparatus Dr. [illegible] says that he can go into a totally dark room and see every object clearly as in daylight. It is described as being on the same scientific basis as the telephone, and it transmits light to a certain part of the brain in the same way as a telephone transmits sound to the ear.

THE MARKETS

Prices of Grain, Cattle, etc., in Trade Centres.

Toronto, August [illegible]. The market is quiet for Ontario No. 2 white and red wheat at 75c on low freights, and at 91c Goderich, and at 90c Goderich. No. 1 Manitoba hard wheat is dull at 91c Goderich, and at 90c Goderich. No. 2 grinding in transit, and No. 1 Northern [illegible].

Oats—The market is firm for fair offerings. No. 2 [illegible] at 30 to 30½c low freights, and No. 1 white at 32c [illegible].

Barley—Trade is [illegible]. Extra quoted at [illegible] and No. 3 at 40 to [illegible].

Rye—The market is [illegible] middle freight for No. 2.

Peas—Trade dull. No. 2 white quoted at 61c [illegible] freight, and at 60c [illegible].

Corn—Market is [illegible]. American yellow quoted [illegible] track, Toronto. No. 2 [illegible] Toronto. Canadian [illegible] nominal.

Flour—Ninety per cent. [illegible] quoted to-day at [illegible] freights, in bags. Straight rollers of [illegible] domestic trade quoted at $3.15 in bbls. Manitoba No. 1 patent, $3.90 to [illegible] bakers' $3.90 to [illegible], bakers', $3.80. Ontario [illegible] Millfeed—Bran [illegible] shorts $18.50 [illegible] points bran is $15.50, and shorts [illegible] bran in sacks at $20 here.

COUNTRY PRODUCE.

Beans—Trade [illegible] prices nominal [illegible] quoted at $1.75 [illegible].

Hay—The market is [illegible] and slow. No. 1 [illegible] worth $11 on the [illegible] medium grades [illegible] new is nominal at [illegible].

Straw—The market [illegible] $5.25 to $5.50 per ton on track.

Hops—Trade [illegible] nominal at 17 to 20c.

Potatoes—The market [illegible] and prices [illegible] quoted at 50c per bag [illegible] lots at 65c per bag.

Poultry—The market [illegible] Chickens, 60 to 75c; [illegible] 70 to 90c per pair; [illegible] 13c per lb.

THE DAIRY MARKET.

Butter—The receipts [illegible] time good, and prices [illegible] changed. We quote: [illegible] rolls, 15 to 16c; [illegible] uniform colored [illegible] dairy grades [illegible] 13c; creamery [illegible] solids, 17½ to [illegible].

Eggs—The market [illegible] quote: Strictly [illegible] 15c; fresh [illegible] onds and checks [illegible].

Cheese—The [illegible] with prices unchanged. Finest, 9½ to 10c; [illegible] 9½c.

HOG PRODUCE.

Dressed hogs are steady, with [illegible] quote: Bacon, [illegible] in ton and [illegible] $19 to $20; [illegible].

Smoked meats [illegible] rolls, 11½c; [illegible] 15 to 15½c; [illegible] 14½c.

Lard—Market [illegible] 9½c; tubs, 9½c; [illegible] $4 to 9c.

BUSINESS ABROAD.

Montreal, Aug. [illegible] 63c high freights [illegible] east, 58½c; [illegible] 48½ to 49c; No. [illegible] in store. [illegible] track here, feed [illegible] barley, 52½c; [illegible] yellow American [illegible] patents, $4.20 [illegible] $3.90 to $4; [illegible] Ontario straight [illegible] $3.60; in bags [illegible] tents, $3.75 to [illegible] bran, $18; shorts [illegible] included; Ontario [illegible] to $18; shorts, [illegible] middlings, $21 [illegible] Canadian short [illegible] cut back, $22 [illegible] $21.50; compound [illegible] 9c; pure Canadian [illegible] finest lard, 10½ to [illegible] 14½c; bacon, 11 [illegible] $5.75 to $6; [illegible] hogs $8.50. [illegible] creamery, 18½ to [illegible] Western dairy, 15 [illegible] 15 to 17c; straight [illegible] 15c; No. 2, 12½ [illegible] 93c for white [illegible] Townships, 94c; [illegible] White clover, in [illegible] 12c per section; in [illegible].

UNITED STATES MARKETS.

Minneapolis, Minn., Aug. [illegible] Wheat—July, 87c; [illegible] 77½c; Dec., 76½c; No. 1 [illegible] No. 2 Northern, 81 [illegible] Northern, 81 to 81½c.

Milwaukee, Wis., Aug. [illegible] Firm. No. 1 Northern [illegible] 2 Northern, 86 to 87½c; [illegible] 79½c. Rye—Steady. No. [illegible] 52½c. Barley—Dull. No. [illegible] 50c; sample, 37 to 52½c.

Duluth, Minn., Aug. [illegible] arrives:—No. 1 hard, [illegible] Northern, 81½c; No. 2 [illegible] 83½c; July, 86½c; [illegible] 77½c.

Buffalo, N.Y., Aug. [illegible] Firm; light demand. Wheat [illegible] strong; No. 1 white, 79c; [illegible] tra, 76½c; spring, dull. No. [illegible] ern, 90½c; No. 1 hard, 92 [illegible] Strong; No. 2 yellow, 57 [illegible] corn, 56½c. Oats—Dull [illegible] white, 38½c; No. 2 mixed [illegible] ley—Western in store, quoted [illegible] 57c. Rye—No. 1 old in [illegible] asked. Canal freights—Steady.

St. Louis, Mo., Aug. [illegible] Closed:—Cash, 79½c; July, [illegible] Sept., 79½c; Dec., 81c.